

Hofmann

THE LORD JESUS

Teacher's Edition

The Life Story of the Lord Jesus As Mark Tells It

A Bible Course for Older Boys and Girls

ESPECIALLY ADAPTED FOR USE IN DAILY VACATION
BIBLE SCHOOLS, WEEKDAY BIBLE CLASSES, AND
WITH OTHER GROUPS OF YOUNG PEOPLE

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FOREWORD

This Bible course may have various uses. It is simple enough to be studied by any thoughtful person, either of the teen age or older, without the aid of a teacher. It may be taken together, in the open country, or in town or village, by groups who desire to spend a season in profitable Bible study. It should be found desirable for groups of new converts. It may be used in connection with the many efforts that are now being made to introduce Bible teaching as a part of regular public-school education.

It is, however, particularly adapted for Daily Vacation Bible Schools, especially for those, in the open country or in villages, which concentrate on a two weeks session. It has been written to meet a need developed in connection with the Daily Vacation Bible Schools promoted all over the United States by missionaries of the American Sunday-School Union. In many of these schools pupils have taken the courses arranged for the Junior age and desire to go further. For such this course is particularly intended.

In adapting it to this particular need, and fitting it to the point of view of the boys and girls, the author has had valuable aid from Miss Ruth B. Taylor, now of Elyria, Ohio, who wrote the *Teacher's Manual* in the Daily Vacation Bible School series of the American Sunday-School Union, and who has had much experience in teaching the Bible to boys and girls.

Full particulars in regard to these Daily Vacation Bible Schools, and methods of teaching therein, will be

found in that *Teacher's Manual*, information regarding which will be found elsewhere in this volume.

The author is also indebted to Mrs. Laura Merrihew Adams for valuable suggestions growing out of her wide contacts with adolescent boys and girls in Daily Vacation Bible Schools and elsewhere; and to Miss Edith Alice Friend, to whose knowledge of religious poetry and cultivated taste the choice selections under "The Lesson in Verse" are largely due.

If this course awakens further demand, similar ones will be prepared on other portions both of the Old and the New Testament. The Gospel of Mark has been chosen for this first course because it brings the pupil into vital contact with the Lord Jesus; it is brief enough to be handled in the short period available; and it is full of the dramatic action which appeals to boys and girls of the adolescent age. Two editions are prepared. This one is for teachers; a briefer one, omitting some of the material, is available to be used by the pupils.

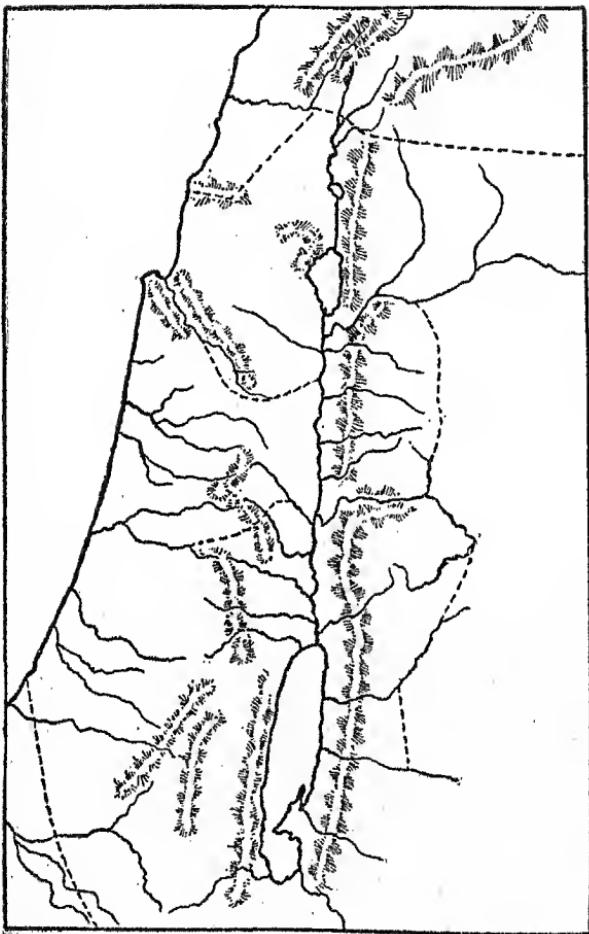
Much of the profit to be derived from a course like this will depend upon the teacher. He or she should be thoroughly familiar with the Gospel, and should love the Lord Jesus with a devotion which seeks to bring all the boys and girls into the same joyful experience.

The best preparation for teaching each lesson will be that which Mark shows Jesus Himself constantly making for His work. There must be seasons of prayer, like those described in chapter 1:35 and elsewhere, if the true object of the course is to be attained. Earnest prayer and thoughtful study are the two keys to unlock the treasures of this Gospel. If the boys and girls realize that the teacher uses these keys and lives out the teaching in his or her own life, they will not fail to respond.

THE THREAD OF THE STORY

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MAP OF PALESTINE IN THE TIME OF CHRIST



INTRODUCTION

The aim of this course is to give pupils of the teen age a connected story, like a moving-picture film, of the great events in the ministry of the Lord Jesus. For this purpose the Gospel of Mark is chosen. It is the shortest, the most pictorial, the most vivid of the Gospels. It deals chiefly with what Jesus *did* and less with what He *said*. Only the greater events can be brought out in so short a course as ten lessons. This outline is planned to enable the teacher to do this to best advantage.

It will be necessary to confine the teaching to this Gospel alone and to dwell chiefly on the incidents which appeal most strongly to pupils of this age. The thirteenth chapter, for example, will not be taught at all, because it is too difficult to deal with in teaching boys and girls. The Temptation will be treated only incidentally, since Mark devotes but two verses to it. The well-known stories about the Birth of Jesus will not be touched here, since Mark confines himself to the public ministry.

Explain to the class the purpose of Mark in writing his Gospel. His very name, "Marcus," is Roman, as his other name, "John," is Jewish. He wrote first of all for those throughout the Roman Empire who had accepted Christ, and others who were interested in the new message. For them he pictured Jesus as the great *Servant of God*; and, therefore, made prominent His *deeds* of love and power, more than His words, which have a larger place in the other Gospels.

If it is possible to have the boys and girls read the

whole Gospel rapidly in advance before any lessons are studied, this will make all the later work easier for them.

The *aim* of the teacher should be (1) to make a clear, vivid impression upon the mind, of the great scenes in Jesus' public work in the order in which they occurred; (2) to show how unceasingly He labored for others, and how He brought blessings wherever He went; (3) to show how His pure life and searching teaching stirred up opposition, and how in the face of it He went forward to the Cross. Most of all, the teacher who uses well the opportunity the studies afford will help the boys and girls to realize how brave, and loving, and mighty, and kind Jesus was, and thus make them desire to serve and follow Him.

The *method* will naturally be different from that used in teaching the Bible to children. There the story told by the teacher, repeated by the children, and then talked over together, is the natural method. Boys and girls already know some, at least, of the incidents that will be studied here. They are also quite able to read. They should have in their hands a Bible, or at least a Testament, and should be encouraged to read, either before the class period or after it, the stories that make up the lesson. A portion of the lesson may be read in class, and at least one great verse from it should be memorized.

The best method for the teacher will be the conversational one. After the first lesson it will be well usually to begin with a few questions on the lesson of the preceding day. As the course proceeds, stories from the earlier chapters may be recalled. Only a brief time, however, should be given to this or there will not be time enough for the lesson of the day. In teaching the new lesson the teacher should draw out from the boys

and girls such knowledge as they have, and connect with this vivid telling of the new incidents in the portion for the day. To make the incidents more real, maps and pictures may be used advantageously. The teacher must be careful, however, not to let them take too much time, or divert attention from the story rather than illuminate it. The outlined lessons that follow will aid the teacher in applying these general principles.



LESSON I

THE BEGINNINGS OF JESUS' WORK

Read Chapter 1. Memorize v. 17

1. THE SCENES IN THE STORY

Begin by telling that John Mark, the man who wrote this story, learned much of what he tells us from Simon Peter, whom we first get to know in this opening chapter, v. 16, and who was with Jesus through most of the scenes we shall study about.

Show what the writer thought about Jesus by what he calls Him in the first verse, which is really the title of his book. The first chapter tells us about (1) the herald, John the Baptist; (2) Jesus Himself; and (3) the first disciples.

(1) *The Herald.* Describe him. See v. 6. The hair of the camel was woven into a coarse cloth; from this John's garment was made. The locusts were large insects which when gathered were cooked and then eaten. Both the clothing and the food were such as the plainest of the common people would wear and eat. Palestine was a land of bees; and combs of wild honey were often to be found in hollow trees, or elsewhere where the bees had hived.

The herald knew the Old Testament. He was like one of the old prophets in that he preached to the people about their lives and how they needed to change them. Mark tells us that he was the messenger whom Isaiah had announced. See vs. 2 and 3, and in a reference Bible find where this passage comes from. You will see that it begins the second great portion of the

book of Isaiah, the part which tells about the Saviour who was to come.

What had the prophet called this herald when he announced him? See v. 3. Have you ever read anything about how the way was prepared before kings, in the time we are studying about, by a messenger who went ahead and announced who was coming? This is what John did for Jesus.

Now tell the *subject* of John's preaching. What did he say about the One who was to follow him, and the work which that One was to do? What did he mean by "baptizing in the Holy Spirit"? As the water removes impurities from the body, so the Holy Spirit, of whom in baptism water is the symbol, is the purifier of the soul.

(2) *Jesus Himself.* Tell what happened when He came to be baptized by John. Where was His home? Where was John preaching? Take a map of Palestine and trace the journey which he made. Would it take a few hours, or several days? All journeys at that time were made on foot, or on slow-moving animals, like donkeys or camels. What happened when Jesus was baptized, and what meaning did it have? How would the words in verse 11 encourage Jesus as He left home and began His public work?

Why did Jesus at once have to face temptation? Perhaps Hebrews 2:17, 18 will help you to understand this. How did the Spirit "drive" Him? Did He see the Spirit, or did He see Satan? Are they visible to human eyes? Or were they both voices speaking to Him inside His own soul? Perhaps you can find some picture of the wilderness mentioned in verse 13. It was the wild rocky desert just west of Jericho.

Why does Mark tell us that Jesus "was with the wild beasts"? Did they hurt Him, do you think? What

sort of "ministry" do you think the angels did for Him? How would this experience prepare Him for the work He was now to do?

What soon happened to John? What is meant by "delivered up" in v. 14 (R. V.)? The prison into which John was thrown, according to the Jewish historian Josephus, was at Machaerus, in the wild mountainous region east of the Dead Sea. What was it that Jesus preached? Was this the same that John had preached, or was it something finer and better? Jesus was not satisfied merely with preaching. He set out to win men to follow Him. Why did He naturally begin with those who had become followers of John the Baptist? What do you know about the way in which they fished on the Sea of Galilee in that day? Was it hook-and-line fishing out of a boat? If not, how was it done?

Notice the names of the men that Jesus first won. We shall hear much of them, especially of two of them, as our story goes on. That story has begun with the seashore and with nets and boats. That was *weekday* business. Now what do we learn about the Sabbath, and what happened on it? Remember that the Sabbath was the seventh day of the week—our Saturday—which was observed until Jesus rose on the first day of the week—our Sunday—when it was changed, to be a weekly reminder of His Resurrection. How was the Jewish synagogue like a church of our day, and how was it different from it? What happened in the synagogue at Capernaum? What do you think it means by saying that this man had an "unclean spirit"? Why would not Jesus let the man speak when he was under the influence of a bad spirit? How did Jesus show that He had control over evil spirits? What effect did the victory which He won over them in this case have upon those who saw it?

How did Jesus, when He went into Simon Peter's house that same evening, continue His work of helping people, and what more did He do in this way after sunset? Why would He not let people who had evil spirits tell about Him, as the man in the synagogue did? See vs. 24 and 34.

What did He do that showed how He got the power for such lovely and mighty deeds as those He worked? When His disciples found Him, what did He say about the work they had to do which was even greater than helping sick and afflicted people?

What other good deed did He do when they started out to visit other places? Verses 40-45. What do you know about leprosy? Do we have any of it in our country? Why did they have so much more in Palestine in Jesus' day? What did Jesus tell this leper to do, and how well did the leper obey Him? Did the leper mean to act ungratefully? How far will good intentions take the place of doing what is right?

(3) *The First Disciples.* What kind of men were these who first began to follow John the Baptist, and then became disciples of Jesus? How did they show a greater interest in religion than they did in their business? How much difference did it make in their lives when they heard Jesus call them and they obeyed Him? How much did Simon Peter gain by inviting Jesus to his house?

2. FROM THE CLASS

Find what the boys and girls think about Satan, and the ways in which he tempts people now; also what they know about fishing, and what they think it means to become "fishers of men." See what they know about worship in the synagogue in Jesus' day, and how it compares with worship in Christian churches today.

Find out, also, what they think about a carpenter, like Jesus, though He was not a minister, going into a synagogue and teaching. Why would it be permitted? See what they know about Capernaum and the Sea of Galilee, and the life along its shores as it was in Jesus' day.

3. POINTS TO MAKE CLEAR

(1) Without dealing with the *form* of baptism, show how Jesus' example in being baptized should be followed by us. Why do we need baptism even more than He did?

(2) Draw the lesson for us from the immediate obedience of the fishermen to the call of Jesus. When Jesus calls us to become Christians, does that mean that we are not to follow any trade or business? Jesus knows the very best use that any boy or girl can make of his or her life. He knows that the world needs Christian teachers, doctors, dentists, editors, nurses, engineers, etc., as truly as it needs ministers and missionaries. Every boy and every girl who becomes a disciple of Jesus should pray to Him for guidance as to what career in life is best for him or her. He may not make it plain all at once, but as each decision has to be made, He will certainly guide all those who sincerely and unselfishly seek His direction.

(3) Teach a lesson about prayer from Jesus' example in seeking His own strength by going, before dawn, to a lonely place on the mountainside to pray. If He needed to get strength in that way, how is it with us?

4. THE LESSON IN VERSE

Jesus calls us; o'er the tumult
Of our life's wild, restless sea,
Day by day His sweet voice soundeth,
Saying, "Christian, follow me."

As, of old, apostles heard it
By the Galilean lake,
Turned from home and toil and kindred,
Leaving all for His dear sake.
—*Mrs. Cecil F. Alexander.*

* * * * *

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee.

—*John Greenleaf Whittier.*

* * * * *

If Jesus Christ is a man—
And only a man—I say
That of all mankind I cleave to Him;
And to Him will I cleave alway.

If Jesus Christ is a god—
And the only God—I swear
I will follow Him through heaven and hell,
The earth, the sea, and the air!
—*Richard Watson Gilder.*

LESSON II

CHOOSING DISCIPLES AND SHOWING THEM HOW TO WORK

Read Chapters 2 and 3. Memorize 3:35

1. THE SCENES IN THE STORY

(1) *Review and Connection.* Where did we leave Jesus at the end of chapter 1? Why was He there? What cures had He wrought? What men had He already enlisted as followers? Why would His return to Capernaum now lead to the gathering of a great crowd?

(2) *The Palsied Man Healed and Forgiven.* What do you know about the kind of house into which Jesus now entered? See if you can find a drawing of one, or a picture, in any Bible dictionary. Wood was scarce, limestone was abundant; so, houses were usually built of stone and plastered over on the outside. Often they were only one story high; and, for coolness, were usually built around an interior court. Many times this interior court was covered with a tile roof; and it may have been such a roof through which the four friends of the palsied man let him down into the court to hear Jesus. Such houses had outside stairs leading to the second story, or to the roof. The roof was flat with a low balustrade around it, and was often used in the cool of the day as a place to sit. Now you can easily picture the whole scene and imagine what a disturbance it would make in Jesus' preaching to have the roof opened up and the man lowered down on his bed—a pallet much like a gymnasium mat—into the midst of the crowd.

There were in that crowd at least three different groups: First, there were some of the scribes, men who copied the Scriptures, and therefore were supposed to know them and be able to explain them. Why were they so critical and unfriendly? Then there were the palsied man's four friends. Why were they so much in earnest? Then there were the Capernaum people who thronged the court. What effect did the miracle have upon them? See v. 12.

In the center of it all was Jesus. Why did He pay more attention to the man's sins, which could not be seen, than to his palsied limbs, which were only too plainly seen? How did He prove that He had the power to forgive sins? Why is it more important to get our sins forgiven than even to be able to walk? How does sin often affect the body as well as the mind and the soul?

(3) *The Tax Collector Made a Disciple.* Under what government were the Jews at this time, and why was it so galling to have tax collectors constantly before their eyes? Why was it worse when the tax collector himself was a Jew? What other name did this man Levi have? For the answer see Matthew 9:9. Which, do you think, was his Jewish name; and which was his Roman name? Why were these tax collectors called "publicans"? Why in people's minds were they grouped with sinners? Why do you think Jesus called such a man to be one of His followers? How did Levi at once prove that he was going to be a real follower of Jesus? that he was ready to spend what he had been making in an unpopular and unjust business in helping on the new work to which he was now giving himself?

Now for a harder question: Why did Jesus choose to have fellowship with such people as He met at Levi's house? How does verse 17 answer this question?

What kind of followers does He want nowadays? Are you one of the sort that He would like to have follow Him? Do we have to become sinners first before we can become followers? If He calls us, are we likely to answer Him the way Levi did?

Now, here is a more personal question still: How can we tell whether He is calling us or not? Levi could see and hear Him; we cannot; how can we, then, tell that He is calling us?

(4) *Fasting and Sabbath-Keeping.* What soon came to Jesus' notice which was quite the opposite of His dinner at Levi's house? Why did the people who had followed John the Baptist and those who had followed the Pharisees believe in fasting? Is it a good practice? How did Jesus defend His disciples for not following it? Did He mean that after He had gone back to heaven His followers were to fast? What did He mean by the figures that He used in verses 21 and 22? To this day skin bottles are used in Palestine for carrying water and other liquids. You may be able to find a picture of one in a Bible dictionary under the word "bottle."

On the next Sabbath day—our Saturday—another question arose, which is more important for us than fasting; that is, the question of keeping the Sabbath. Tell the two incidents, one at the end of the second chapter and the other beginning the third chapter, which bear on this point. What do they show as to the right use of the Sabbath? From whom should we take our example and our instruction, both as to what we should do and what we should not do on the Lord's Day, which we observe as our Sabbath? The scribes and Pharisees by this time were always watching Him critically; why did they object to His restoring a man's withered hand on the Sabbath day? How far were they now ready to go in opposing Him? See chapter 3:6.

(5) *Choosing the Twelve.* If the Pharisees opposed Him, how was it with the common people? What did He use as a pulpit because of the throngs? Why was He not willing to have unclean spirits tell who He was? Describe the selection of the Twelve, and notice what they were appointed to do. See the order of the three things in verses 14 and 15. Then study the names of the Twelve. How many of them have we heard about thus far in our study of Mark? Why were the two sons of Zebedee called *Boanerges*, or "sons of thunder"? What name which has become a synonym for "traitor" stands at the end of the list?

(6) *Casting Out Evil Spirits.* What was in the heart of the scribes that made them bring such a slanderous charge against Jesus? Verse 22. How did He show them the falsity of it? What did He mean by verse 27? How was He proving that the strong man was "bound"? What sin is it that cannot be forgiven, because it makes one unwilling to be forgiven? Verses 28-30. How did His family show their concern for Him, and how did He show that there was a tie closer than the tie of blood?

2. FROM THE CLASS

Find out what they think about how much sin has to do with people's suffering, and how we can get rid of it. If their ideas are wrong, show them the truth from the incidents in today's lesson. Talk with them about the right ways of using the Lord's Day, our Sabbath. Especially show what it is to be a real follower of Jesus, as made plain in chapter 3:14 and 15.

3. POINTS TO MAKE CLEAR

(1) Jesus calls us to leave any dishonest business and to serve Him faithfully in honest business. We need

honest merchants, truthful school-teachers, and faithful public servants, as well as able preachers.

(2) Jesus expects every one of us to be *with Him*; then He can tell us the place and the way in which we are to go out and *tell others about Him*.

(3) The great family of Jesus is the Church of Christ, of which He desires all of us to be faithful members.

4. THE LESSON IN VERSE

Jesus calls us from the worship
Of the vain world's golden store,
From each idol that would keep us,
Saying, "Christian, love me more."

In our joys and in our sorrows,
Days of toil and hours of ease,
Still He calls, in cares and pleasures,
"Christian, love me more than these."

—*Mrs. Cecil F. Alexander.*

* * * * *

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

—*Washington Gladden.*

* * * * *

Who is on the Lord's side?
Who will serve the King?
Who will be His helpers
Other lives to bring?

Who will leave the world's side?
Who will face the foe?
Who is on the Lord's side?
Who for Him will go?

By Thy call of mercy,
By Thy grace divine,
We are on the Lord's side;
Saviour, we are Thine.

—*Frances R. Havergal.*

LESSON III

PARABLES AND MIRACLES

Read Chapters 4 and 5. Memorize 4:20

1. THE SCENES IN THE STORY

(1) *Linking Up the Story.* How much can you remember of what we have already studied in the first three chapters of Mark? Near what sea has Jesus been working? What different sorts of sick people has He healed? What disciples has He chosen? Where have we found Him preaching? Who made up His audiences? Who were the religious leaders of the Jews, and how did they like Jesus' work? What did they do to hinder it?

(2) *Teaching by the Seaside.* Again we find Jesus using a boat as His pulpit. These fishing boats were large enough to hold from ten to twenty people. They were fitted with a sail, but also with oars. The boat was anchored near the pebbly shore of the sea, and Jesus sat, probably on the bow, where He could readily be both seen and heard by the crowd on the shore. This time He taught in parables; that is, in stories taken from earthly scenes but carrying a spiritual message.

Tell the first story that He told. The sower on the hillsides of Galilee walked along the furrows, carrying a bag of seed and scattering it broadcast. Perhaps all four kinds of soil which Jesus mentioned were in sight as He taught. First of all there would be the narrow unfenced footpath, trodden hard by many feet. Then there would be the spots where the underlying limestone came to the surface, or near it, so that there was

little or no soil. Then there would be the soil that was covered by brambles. The traveler to Palestine, even to this day, as the writer knows, finds that wherever the soil has not been faithfully cultivated it is apt to be covered by low brambles. The fourth kind was the clean, rich, productive soil.

Probably all four kinds of people represented by these four kinds of soil were in the crowd to whom Jesus spoke. Certainly they are in the world today. Tell who you think are meant by each of the four kinds of soil. To do this you will have the help of Jesus in the explanation which He gave to the Twelve and other interested followers. The "mystery" of the Kingdom of God is not something that we cannot find out, but something which is hidden from outsiders and made plain to insiders. Something like this is true of many secret societies today. Verse 12 does not mean that Jesus does not want people to know, but that following Him is the key to knowledge. Those that do not follow will not understand. Is this true today? Why do so many people have wrong ideas about Christianity, and about Jesus, and about the Church, and about Jesus' teaching? What can be done, do you think, to change rocky soil, and wayside soil, and brambly soil, into good soil from which a harvest can be produced?

What does Jesus go on to say about the right place to put a lamp? (They had no candles in those days, but lamps molded from clay, in which a wick was burned fed by olive oil.) What warning did He speak about the responsibility of those that hear? See how important it was by the way in which He repeated it, vs. 9, 23, 24.

What other short story did He tell about the growing crop? Verses 26 to 29. How is this a picture of the life of every girl and boy?

What does the story of the tiny mustard seed, and the great bush that grew from it, show about what can be the outcome of even a small grain of truth?

(3) *Quieting the Storm.* Tell this story in your own words, but as vividly as Mark does in verses 35-41. Show how it brings out Jesus' weariness; they did not wait to make any preparation, but just sailed off "even as He was." Moreover, He slept soundly in spite of the boisterous wind and the rolling waves. Who only can control nature as He did? What did the disciples who saw the miracle think about it?

There should be nothing surprising in the fact that the Son of God, through whom in the beginning the Father made all things (John 1:3), should, when He came to earth, control what He had made.

(4) *Delivering the Tomb-Dweller.* Make this picture a vivid one also, as Mark does. There is a spot on the eastern shore of the Sea of Galilee with a plateau on top, steep banks, narrow beach, and deep water just off shore. There this miracle no doubt occurred. What does it show about Jesus' control over human lives as well as over nature's forces? What shows the selfish character of the people who cared more for their swine than they did for the human sufferer?

What did these Gadarene people lose by their request to Jesus? Do you think that Jesus knew what would happen when He let the evil spirits go into the swine? If He did, was it right to let people's property be destroyed in that way? What is worth more than swine? Notice the difference between the prayer of the swine owners in verse 17 and that of the transformed man in verse 18. What made their feeling toward Jesus so different? How did the redeemed man become a missionary?

(5) *Healing the Woman Who Touched His Garment.*

Here was a case of timid faith that was yet strong enough to bring its reward. Why did Jesus, when she shrank from notice, think it best to make her conspicuous? How did He show tenderness and kindness to her?

(6) *Raising the Ruler's Daughter to Life.* Of all the stories of our lesson this is the loveliest for boys and girls. How old was this girl? How did her father show his love for her? How did the ruler's friends behave? Do you think it shows real sympathy for those in sorrow to weep and to wail with them? How did Jesus show His tender-heartedness here, and how did He show His power? How, also, did He show His practical wisdom, after the child had been brought back to life?

2. FROM THE CLASS

Draw out from them what they know about sowing seed, and then use it, as Jesus did, to show how truth works in the heart. Find out whether any of the boys or girls have been in great danger, as the disciples were on the boat in the storm. Talk about the right thing to do at such times. Talk with them, also, about the right thing to do when sickness comes into the home and we are anxious about those we love.

3. POINTS TO MAKE CLEAR

(1) As the growth of the seed depended on the soil, what we get from these Bible lessons will depend upon us; upon how we take them into our hearts and act upon them.

(2) We must know Jesus well in quiet times if we are to get His help when the storm blows. Stress this.

(3) We must love truth more than anything that we eat or wear.

Jesus himself is *the Truth* (John 14:6). Putting things, however beautiful or desirable, in His place is really idol worship.

(4) Jesus says to every boy and girl what He said to the ruler's daughter, "Arise." He knows when we do wrong, and He knows that doing wrong leads to death. He calls us to turn away from sin, and to love and follow Him. Idleness had no more appeal to Jesus than it has to any wide-awake boy or girl. When they know Him, they at once find in witnessing for and serving Him abundant use for all their powers.

4. THE LESSON IN VERSE

O God, by Whom the seed is given,
By Whom the harvest's blest,
Whose Word like manna showered from heaven
Is planted in our breast;

Preserve it from the passing feet,
And plunderers of the air,
The sultry sun's intensest heat,
And weeds of worldly care!

Though buried deep, or thinly strown,
Do Thou thy grace supply;
The hope in earthly furrows sown
Shall ripen in the sky!

—Reginald Heber.

* * * * *

For He healed their sick at even, and He cured the
leper's sore,
And sinful men and women sinned no more;
And the world grew mirthful-hearted, and forgot its
misery
When the glory of the Lord was passing by.

Not in robes of purple splendor, but in lives that do
His will,
In patient acts of kindness comes He still;
And the people cry with wonder, though no sign is in
the sky,
That the glory of the Lord is passing by.

—W. J. Dawson.

* * * * *

O Maker of the mighty deep
Whereon our vessels fare,
Above our life's adventure keep
Thy faithful watch and care!
In Thee we trust, whate'er befall;
Thy sea is great, our boats are small!

—Henry van Dyke.

LESSON IV

WORKING THROUGH THE TWELVE

Read Chapters 6 and 7. Memorize 7:37

1. THE SCENES IN THE STORY

(1) *Review.* Connect this story with the previous ones by recalling the different groups that have thronged Jesus. Remember, first, the throngs that gathered with their sick at Capernaum at the close of His first great day of healing. See chapter 1. Second, how they thronged the house in Capernaum so that the four friends of the palsied man could only reach Jesus through the roof. Chapter 2. Then how great multitudes came from as far as Jerusalem, and from beyond Jordan, and even from Tyre and Sidon up the seacoast, so that He could only teach them by making a boat His pulpit. Chapter 3. Then how the people thronged Him so that His own family tried in vain to interrupt Him in His work. Also chapter 3.

Then, again by the seaside when He taught by parables, chapter 4, and could only get relief from the crowds by going to the other side of the lake in the boat; and, finally, recall the day when the crowds pressed Him so, that the woman who sought Him could only touch the hem of His garment; and the ruler who sought Him for his child was hindered until the child was dead, chapter 5. Now contrast with all these scenes of enthusiastic interest the reception He had in His own town of Nazareth. How did the unbelief of His neighbors prevent their getting a blessing from His

work? What effect did their unbelief have even upon Jesus? 6:6.

(2) *Sending Out the Twelve.* Why did He send them out by twos, do you think; and why instruct them to carry so little with them on their journey? Where were they to tarry, and why? What was the meaning of the expressive sign they were to make when they left a place that did not receive them?

What success did they have? What effect did their work have upon King Herod? This is not that Herod called "the Great," who was king over Judea and Galilee at the time when Jesus was born. This was one of his sons, commonly known as "Herod Antipas," who was the ruler of Galilee only. He had a capital at Sepphoris, only a few miles from Nazareth. He divorced his own wife and took Herodias, his brother Philip's wife. She was the stronger character, and had an evil influence over him, as Jezebel did over King Ahab in Old Testament times.

Tell the story of his banquet; of Salome's dancing; of his foolish promise; of Herodias' cruel shrewdness in seizing her opportunity to secure the death of the man who had been brave enough to speak the truth to her and Herod, as Elijah had done to Ahab and Jezebel. The story shows how a weak man violated his conscience, and took the life of a righteous man who was brave enough to obey *his*. Here again we are reminded of the heroism of the man who for righteousness' sake looked death straight in the eye.

(3) *Feeding Five Thousand Men.* See if you can make a word picture of this great miracle so that the scene will stand out before the eye. Nothing in this Gospel is more picturesque. By "desert place" Mark merely means a place where no people dwelt; that it

was not a sandy or rocky waste we know by the reference to the green grass on which the people sat.

The word "ranks" in verse 40 is not a military, but a horticultural word. You might translate it, "they sat down in flowerbeds." Oriental people wear clothes of bright colors. Peter, who gave Mark the story of this scene as he recalled it, thought of the beautiful picture made by the five thousand brightly clothed people sitting in the light of the evening sun on a green hillside. How did the miracle show Jesus' wonderful power? What does it tell about what He came into the world to do; and what does the way in which it was wrought teach us about the right ways of doing things for Him?

(4) *Saving the Disciples in the Storm.* Here again is a vivid picture. The scene of the feeding of the multitudes was on the northeastern shore of the lake. To come back to Bethsaida they had to row across the lake, a distance here of five or six miles. At that time the night was divided into watches rather than into hours. The fourth watch would be from about 3 A.M. until dawn. Describe the scene as it was when Jesus appeared. Why do you think He first moved as if He would pass them? What wonderful words of comfort and cheer did He speak? and what effect upon the elements followed His coming into the boat?

What was it (v. 52) that they had failed to learn from the feeding of the multitudes? Jesus was so human and friendly that they found it hard to believe that He was God as well as man. How is it with you? Do you think of Him as the Lord of heaven and earth, or only as Jesus of Nazareth? Do you know how to go to Him for help when the stormy times come in your own life?

(5) *What Makes One Really Unclean?* What effect did these great miracles have upon Jesus' popularity?

See verses 53-56 of chapter 6. In contrast with the crowds that came to get help from Him, who came only to spy and to find fault, and if possible to stop Him in His career? What was the only thing they could discover to find fault about? "Tradition" is a word used for the customs that are handed down from earlier generations. What was the custom which Jesus' disciples were violating? How did Jesus show that while the Pharisees kept customs like the washing of hands, etc., they were yet taking the very heart out of the Word of God and making it empty? What is the real source from which the evil things come in our lives; and what is the only way to get the spring clean so that the stream that comes from it will be clean also?

(6) *Rewarding Needy People's Faith.* How can it be that a little child may have an unclean spirit in the heart, and unclean words on the lips? Evil influences may be greatly to blame, but uncleanness does not enter the heart unless the heart opens to admit it. How did the mother face discouragement and win the blessing for her child? How were deaf ears opened, and dumb lips made to speak? What sign was this of the work that the gospel is meant to do? Review now the "signs" in the two chapters, and reckon up what different deeds of kindness, and mercy, and power we have here found Jesus doing for people in need.

2. FROM THE CLASS

Should we keep a promise to do wrong, as Herod did? In the time of storm shall we drop the oars and pray, or shall we row and pray also? What are some of the best ways of keeping the mind free from evil thoughts?

3. POINTS TO MAKE CLEAR

(1) All honest work is honorable. Jesus never would

have touched any work that involved lawbreaking, or deceiving or harming others. But He was a carpenter, and a good one, and He became the greatest of all teachers. What would *you* like to be?

(2) Beware of bad company. Herod knew what was right, but he was afraid to do it because of the company he was in.

(3) We need never be afraid of danger so long as we are where Jesus tells us to go. The disciples were safe in a stormy sea because they were going where He had sent them.

(4) Jesus can take the evil spirit out of a girl's heart or a boy's heart, and He will do it when His help is earnestly sought by those who have faith in Him.

4. THE LESSON IN VERSE

It is not the lad's own fishes,
Nor the lad's own barley eakes
That the loving Saviour blesses
And with vast enrichment breaks.

Likely 'twas his mother gave them
From her poor, precarious hoard,
And he only chaneed to save them
And to give them to the Lord.

Mine, or thine—who cares who buys it?
Out of books or out of head?—
If the Saviour magnifies it,
And the multitudes are fed!

—Amos R. Wells.

* * * * *

Lord Christ came walking,
Walking on the sea;
All the little wind-swept waves
Leaping to His knee;
Lord Christ was beautiful
In His mastery.

Dim light of clouded stars
Showed Him tall and clear;
Hearts full of yearning dread
Failed as He drew near;
And above the wind and wave
Rose the cry of fear.

Low came the words He spoke,
Six words of grace;
"It is I; be not afraid!"
—Then they saw His face!

—*Marion Couthouy Smith*, in the
Youth's Companion.

* * * * *

Every mason in the quarry, every builder on the shore,
Every woodman in the forest, every boatman at the oar,
Hewing wood and drawing water, splitting stones and
clearing sod,
All the dusty ranks of labor, in the regiment of God,
March together toward His temple, do the tasks His
hands prepare;
Honest toil is holy service, faithful work is praise and
prayer.

—*Henry van Dyke.*

LESSON V

MAKING CLEAR WHO HE REALLY WAS

Read Chapters 8 and 9. Memorise 8:34

1. THE SCENES IN THE STORY

(1) *Feeding Another Hungry Multitude.* Review by recalling the story of the Feeding of the Five Thousand. The "again" in verse 1 refers to it. How does this story differ from the earlier one? The twelve baskets there may show that He had food for the Jewish people (twelve tribes); the seven baskets here that He had food for the hungry world. The figure seven in the Bible usually means "the whole"; as in the seven days of creation, etc. These miracles of feeding the multitude were not merely meant to show that Jesus had more than human power, and that He had tender sympathy for people in need; they were specially to show that He had come to provide food for the soul. This is plain from His talk with the disciples in verses 14 to 21. Just as a good teacher stirs up slow-minded boys and girls, so He stirred the disciples' minds to have them grasp the meaning of the miracles.

(2) *Opening Blind Eyes.* There was a lesson here in the way Jesus gave the man his sight. At first he saw everything imperfectly, but later clearly. This is what was happening to the disciples; and what often happens to us.

(3) *The Greatest of All Lessons.* Jesus and the disciples are now outside of Galilee, in the neighborhood of Cæsarea Philippi, near the head waters of the Jordan.

This was a new city named after the Roman emperor and Philip, the governor of the district. Jesus began by asking the disciples what opinion about Him they heard people expressing. This was to bring out what effect His miracles and teaching had by this time made. He was however *most* concerned about the effect these deeds and words of His were having upon the disciples. How did Peter state the conviction they had reached? What other great lesson were they yet to learn? Verse 31. Why were Peter and the other disciples unwilling to believe this? Would it make things easier, or harder for them? Why did Jesus rebuke Peter so sharply? How did Jesus then go on to state the principle of living which leads to real fruitfulness? Have you begun to learn it? Are you ashamed to be called Jesus' follower, or are you glad to be?

(4) *The Scene of Glory on the Mountain.* The "high mountain apart" was probably Mount Hermon, the great whaleback ridge which rises to a height of nine thousand feet northeast of Galilee. The Transfiguration was not on its summit, which is snowclad, even in midsummer, but on one of its lower ridges. It was Jesus' habit to go into the mountains for quiet and for prayer. Usually He went alone; this time He took three disciples with Him. When had He done this once before? See chapter 5. Tell the story of what happened this time. Why do you think Elijah and Moses were the two heavenly messengers sent to commune with Him? With which part of God's revelation of His will was each connected? What was true about their departure from this life? Was Peter's suggestion a good one? By "tabernacles" He doubtless meant booths of boughs such as people in Palestine to this day often build on house roofs for use in summer. When before had a voice spoken out of heaven telling the Father's ap-

proval of His beloved Son? Chapter 1. What three words are added now that were not spoken before? Why? What do those same words say to *us*?

(5) *The Scene of Trouble Down Below.* Tell what was happening at the foot of the mountain while Jesus and the three leading disciples were absent. Show how great a difference there was between the scene on the mountain and the scene below. How do you account for it? How did Jesus turn defeat into victory? What did He say was the key to victory in such difficult service as this? 9:29.

(6) *Three Hard Lessons for Disciples To Learn.* The first of these was the lesson *about Himself*, which the disciples found so hard to grasp. Knowing how important it was for them to learn it, He followed a true principle of teaching by repeating it.

The second was the lesson of *humility*, which He taught by using a little child as His illustration. The child may have been Peter's boy. They were in Capernaum now, where Peter's home was. Notice how beautiful are the words (v. 37) which Jesus spoke with the child in His arms.

The third lesson was about *the right way to treat others*. Notice that it is John, who was probably the youngest and certainly the most beloved of the disciples, who made the statement which drew this teaching from Jesus. Was it because his conscience was troubling him, do you think, regarding what they had done? How ought we to feel toward all who are honestly trying to serve Jesus, even though they do not always believe just as we do? Verse 40. How did Jesus show that the future life is even more important than the present? Verses 43-48. This life is full of tests which are meant to burn out the dross in us and free the

“salt” which keeps the earth from spoiling (v. 50). See what Jesus said about His followers in Matthew 5:13. Those who have the real salt in them will live at peace with others.

2. FROM THE CLASS

Discuss with the boys and girls why the disciples did not want Jesus to die, and what difference it would have made for us if they could have had their way. Get their opinion also as to why Jesus took Peter, and James, and John with Him up into the mountain and no other disciples; also why the others made such a failure in their attempt to cast the evil spirit out of the boy.

3. POINTS TO MAKE CLEAR

(1) Jesus was patient with the disciples’ slowness of understanding, but rebuked Peter when he tempted Him to turn back from the Cross. This shows how central and absolutely important the Cross was in His life-work.

(2) The one thing no one can selfishly hold on to without losing it is his own life. It must be freely spent for others.

(3) The true rule for Christian success is what Jesus said in chapter 9:35.

4. THE LESSON IN VERSE

Fairest Lord Jesus,
Ruler of all nature,
O Thou of God and man the Son;
Thee will I cherish,
Thee will I honor,
Thou, my soul’s Glory, Joy, and Crown.

Fair is the sunshine,
 Fairer still the moonlight,
 And all the twinkling, starry host :
 Jesus shines brighter,
 Jesus shines purer,
 Than all the angels heaven can boast.

—*Anonymous.*

* * * * *

Jesus, my Shepherd, Brother, Friend,
 My Prophet, Priest, and King,
 My Lord, my Life, my Way, my End,
 Accept the praise I bring.

Weak is the effort of my heart,
 And cold my warmest thought ;
 But when I see Thee as Thou art,
 I'll praise Thee as I ought.

—*John Newton.*

* * * * *

Not always on the Mount may we
 Rapt in the heavenly vision be ;
 'The Mount for vision—but below
 The paths of daily duty go.

If I covet one high grace,
 It is this—upon my face
 Just to show an inner light
 To illumine others' night.

Give me such a look—so high—
 That the saddest passer-by,
 Of a sudden, glad, shall say,
 Somewhere shines the sun today.

—*Anna Burnham Bryant.*

LESSON VI

GOING UP TO JERUSALEM

Read Chapter 10. Memorize 10:45

1. REVIEW OF LESSONS ONE TO FIVE

(1) Make an outline map of Palestine, using the one on page 6 as a guide. Locate on it (a) the place where John the Baptist baptized Jesus; (b) the place where Jesus called the first disciples from their fishing boats and nets; (c) the city which He made His headquarters—where He healed the palsied man let down through the roof; where He called the tax collector; and where He raised the ruler's daughter to life; (d) the place on the east shore of the Sea of Galilee where He cast out the evil spirits who went into the swine, and the one on the northeast shore where He fed the five thousand.

(2) Show how Jesus' popularity grew, by telling (a) of the crowds that thronged Him at Capernaum, at eventide, with their sick; (b) of the throngs along the seashore, to whom He spoke in parables; and (c) of the throngs that pressed upon Him when the woman touched the hem of His garment.

(3) Tell why the scribes and Pharisees opposed Him, and how they tried to hinder His work.

(4) What had He been trying to teach His disciples regarding Himself, and how well had they learned the lesson?

2. THE SCENES IN THE STORY

In teaching this lesson and those that follow, avoid

stirring up prejudice in the minds of boys and girls against the Jews. It was their leaders, whose hypocrisy Jesus rebuked, and who would not repent under the preaching either of John the Baptist, or of Jesus, who led the nation to reject Jesus and bring about His death. Omit the paragraph about divorce and begin this lesson with

(1) *Blessing the Little Children.* Have the class tell this incident; they will surely know it. Jesus was patient with the disciples' ignorance and misunderstanding, but here was something that stirred Him to indignation. Why? What is it in little children which we must all have if we are to enter the kingdom?

(2) *Calling the Young Man To Leave All and Follow Him.* Here again is a familiar story which the class should know. Get them to tell it vividly, as Mark does. How did the young man show his earnestness? How did Jesus put him to the test? What made Jesus love him? Why did He put him to the severer test of giving up all his property? What showed that he really loved it more than he was ready to love Jesus?

What did Jesus go on to teach His disciples regarding the love of money? Notice the word "trust" in verse 24. So long as we love money and trust in it, making it really our god, what is impossible? Verse 25. What is the real reward for following Jesus with our whole hearts? Is there a higher roll of honor (verse 31) than the world's list of millionaires, or even the list of the Hall of Fame? Who will be on it?

(4) *Reproving Selfish Ambition.* What was Jesus thinking of as they journeyed on to Jerusalem? What did His thoughts write on His face? and what effect did this have upon the disciples? What details does He now give regarding what awaits Him at Jerusalem? While these thoughts were in Jesus' mind, and these

words on His lips, what request was made by two of His closest and dearest followers? What made them make such a request at this time? How did Jesus use it to teach the lesson of *uncalculating service*? What standard did He set up for all His followers? Verse 43. How did He himself set the example of it? Verse 45.

(5) *Giving Sight to the Blind Beggar.* Beggars in the East are very persistent. They will follow, for long distances, people who are on foot or in vehicles, crying *baksheesh*, which means "alms." Show how this beggar was just as earnest, but for a better reward. Why was he so much more ready to believe in Jesus than were many others? Who hindered and who helped him? How did he show that his faith was not merely selfish? Verse 52. What gospel hymn has used this incident as a basis? It will be well to have the class commit it.

3. FROM THE CLASS

Find out whether the boys and girls have younger brothers or sisters, and whether they merely treat them as "kids," or care for them at all as Jesus did for the children He met. Talk with the class about the subject of money, and what Jesus really wants us to think and feel concerning it.

4. POINTS TO MAKE CLEAR

(1) Jesus loved all sorts of people: little children, the young ruler, the blind beggar, His disciples, even when they disappointed Him.

(2) To be a great servant of others is better than to hold any high place in the world's favor.

(3) Bring out Jesus' courage in bravely going forward to the Cross, and His thoughtful interest in all around Him, even at a time when He might have been thinking chiefly of himself.

5. THE LESSON IN VERSE

Jesus, I my cross have taken,
 All to leave, and follow Thee;
 Destitute, despised, forsaken,
 Thou, from hence, my All shalt be.
 Perish every fond ambition;
 All I've sought, or hoped, or known:
 Yet how rich is my condition,
 God and heaven are still my own.

—Henry F. Lyte.

* * * * *

True-hearted, whole-hearted, faithful and loyal,
 King of our lives, by Thy grace we will be;
 Under Thy standard, exalted and royal,
 Strong in Thy strength, we will battle for Thee.
 Peal out the watchword, silence it never,
 Song of our spirits rejoicing and free;
 True-hearted, whole-hearted, now and for ever,
 King of our lives, by Thy grace we will be.

—Frances R. Havergal.

* * * * *

What means this eager, anxious throng,
 Which moves with busy haste along,
 These wondrous gatherings day by day?
 What means this strange commotion, pray?
 In accents hushed the throng reply:
 “Jesus of Nazareth passeth by.”

Jesus! 'tis He who once below
 Man's pathway trod, 'mid pain and woe;
 And burdened ones, where'er He came,
 Brought out the sick, and deaf, and lame,
 The blind rejoiced to hear the cry:
 “Jesus of Nazareth passeth by.”

—Emma Campbell.

LESSON VII

FACING HIS FOES

Read Chapters 11 and 12. Memorise 11:9

1. THE SCENES IN THE STORY

(1) *Riding Into Jerusalem as King.* If it can be had, show the class a picture of Jerusalem as it was in Jesus' day. At any rate, show a map of the city and its surroundings. Bethany was on the eastern slope of the Mount of Olives. The road Jesus took in entering Jerusalem came around the southern shoulder of the mount, where the view of the city would suddenly burst upon the approaching company. Many others were coming to Jerusalem at the same time, in order that they might keep the Feast of the Passover.

Tell how the ass' colt, unbroken, was obtained for Him to ride upon. Did it belong, do you think, to some disciple of His? How did the people show that they believed Him to be the Messiah, for whom they were looking? The words with which they greeted Him (v. 9) are taken from the One Hundred and Eighteenth Psalm, which was chanted by the people at the Passover time.

(2) *Driving Evil Out of God's House.* His inspection on Palm Sunday (v. 11) revealed the evil; the next day He dealt with it (v. 15-18). What were the money-changers doing there? Did they help, or hinder, the worship of God? How did it show great courage on Jesus' part to attack them? Why did He do it?

(3) *Showing What Faith Can Do.* The fig tree

stood for the Jewish nation, which was full of profession, but not of fruit. Jesus' sentence upon it showed that it was not to be permitted to stand in the way of the Kingdom of God. Even though its opposition was like a mountain in the way, it could not stop the progress of the Kingdom, provided His followers had faith in Him. What great verse about prayer did this lead Him to speak? What one condition already emphasized in the Lord's Prayer does He here repeat?

(4) *Silencing Evil-Minded Questioners.* Was it right for the Jewish leaders to demand His authority when He did such a deed as cleansing the Temple? How did His question in return really answer theirs? How did it do more: show their insincerity, and silence them?

(5) *The Wicked Husbandmen.* How did this parable set forth the way in which the Jewish leaders were treating Him, and the result that was sure to follow? The Scripture He quoted (v. 10) was again taken from the great psalm used at Passover time, the One Hundred and Eighteenth. What did it prophesy about their treatment of Him, and the way in which it was to be overruled?

(6) *The Three Hard Questions.* What three questions were now put to Him to entrap Him? What was the trap in the first one, about the tribute money? How did the Sadducees, by the second one, try to show that there was no future life? How did the scribe, by the third one, try to get Him to declare for some one of the Ten Commandments as more important than the others? How did Jesus convincingly answer all of these three test questions? How did He show His personal interest in the one questioner who showed a teachable spirit?

(7) *The Question All Must Answer.* What question did Jesus ask them in return? Why is this the great question which all of us must answer? Who only could

be both David's son and David's Lord? Can you truly call Him, as David did, "My Lord"?

(8) *The Woman Who Gave Much.* The story of this day of storm ends with this beautiful incident of generosity. How does it show Jesus' keenly observing eye? His hearty word of praise? His quickness to point out an object-lesson?

2. FROM THE CLASS

Get from the boys and girls their ideas as to why Jesus rode into Jerusalem the way He did; also why He cleansed the Temple; and why He used a parable to show His estimate of the scribes and Pharisees. Point out how by a parable He could paint their conduct when direct words about it would no doubt have been silenced.

Ask them also which two of the Ten Commandments they consider the most important; then bring out the two which Jesus said *were* the greatest, and show how they include all the ten.

3. POINTS TO MAKE CLEAR

(1) Jesus showed that He was not only the great Teacher and Healer, but that, as God's Son, He had royal authority. The ass was the beast upon which it was customary for kings to ride, and from His Father's House Jesus cast out the evil which He judged.

(2) He also was supreme in declaring truth. His three answers to the trap questions cast the clearest light ever thrown upon three great matters which concern us all: (a) our duty toward the world in which we live, and our supreme duty toward God; (b) the present life a preparation for the future one; and (c) what God most of all requires of us.

4. THE LESSON IN VERSE

All glory, laud, and honor
To Thee, Redeemer, King !
To whom the lips of children
Made sweet hosannas ring.
Thou art the King of Israel,
Thou David's royal Son,
Who in the Lord's name cometh,
The King and Blessed One.

—*Théodulph of Orleans.*

* * * * *

Ride on ! ride on in majesty !
Hark ! all the tribes hosanna cry ;
O Saviour meek, pursue Thy road
With palms and scattered garments strewed.

Ride on ! ride on in majesty !
In lowly pomp ride on to die ;
Bow Thy meek head to mortal pain,
Then take, O God, Thy power, and reign.

—*Henry H. Milman.*

* * * * *

Lift up your heads, ye mighty gates,
Behold, the King of Glory waits ;
The King of kings is drawing near ;
The Saviour of the world is here.

Fling wide the portals of your heart ;
Make it a temple, set apart
From earthly use for heaven's employ,
Adorned with prayer, and love, and joy.

Redeemer, come: I open wide
My heart to Thee; here, Lord, abide.
Let me Thy inner presence feel;
Thy grace and love in me reveal.

—*George Weissel.*

LESSON VIII

THE SUFFERING SAVIOUR

Read Chapter 14. Memorize Verse 38

1. THE SCENES IN THE STORY

(1) *The Point We Have Reached.* Where is Jesus now, and why has He come? For what great experience has He been trying to prepare His disciples?

Chapter 13 contains His talk with them as they sat together on Tuesday evening on the western slope of Olivet, and looked over the city spread before and beneath them. As the setting sun glorified the Temple buildings, He told His followers of the certain destruction of Jerusalem, and of His own *coming again*. The meaning of the teaching of this chapter is difficult enough for adults, so we omit the study of it here. The one great word in the chapter which is unmistakably clear, and which all should heed, is the word with which it closes, "Watch."

Though the chapter deals with dark days and trying experiences, it rings with final triumph and glory. Have the boys and girls see this and realize how the certainty of this helped Jesus in going forward to the Cross.

(2) *The Woman Who Showed Her Love for Him.* While His foes were plotting to seize Him without stirring up trouble (chapter 14:1, 2), He found His one quiet and welcome abode in a home in Bethany. The head of that family was a leper, perhaps now dead, as he is not anywhere else mentioned except here. In that

home were two sisters, Mary and Martha, and their brother, Lazarus. Of them we learn more in the other Gospels. Here we have the lovely story of Mary's faith, which showed itself in a deed of uncalculating love which has made her memory fragrant in all the world until this day. The home may have been one of means as well as comfort. The ointment was probably a family treasure. Its value, as the onlookers estimated it, was about seventy-five dollars, a much greater sum than that amount now. Why was she criticized for her deed? How did Jesus defend her? What words of His (v. 8) have become a motto ever since to express unselfish service? And what further words of His continued the prophecy of His death?

(3) *Preparing for the Passover Feast.* See the contrast now between Mary's deed of love and Judas' deed of treachery. How could he be guilty of it?

What was the Feast of the Passover, or, as Mark calls it here, of Unleavened Bread? Read about it in Exodus 12, and in any good Bible dictionary. How did Jesus plan to keep secret the place where they were to eat it, so that they might not be interrupted before it was over? Every guest chamber in Jerusalem would be in great demand; thousands upon thousands of the visitors would have to sleep, as well as eat their Passover meal, in the open air; how then may we account for the readiness of this houseowner to give up his large upper room for the use of Jesus and His disciples. Was he, do you think, himself a follower of Jesus? Probably this is the same upper room later used for gatherings of the early Christian believers.

(4) *The Warnings.* It was their custom to recline on couches placed around the table, and to eat the food from a common dish. What sad announcement did Jesus have to make as they were eating? (See verses

17-21.) And what other sad announcement, regarding all the disciples and their leader, did He make after they left the table? These warnings emphasize for all of us what Jesus later said in the garden (v. 38).

(5) *The Loaf and the Cup.* Jesus took the bread and the wine connected with the Passover, and made them the simple symbols for His new covenant of salvation. His death and His resurrection were to seal that covenant and give it value forever for all who follow Him. There has been much discussion about the words Jesus used in instituting the Lord's Supper; the heart of the matter was, and is, that He was giving His life for all those who trust, and love, and obey Him.

(6) *The Prayer in the Garden.* Perhaps the best way to bring home this great scene to the hearts of the boys and girls is simply to reverently read the very words of Mark in verses 32 to 42. The purpose should be to enter with real sympathy into the spirit of the scene, and to appreciate what our Lord had to suffer for us all. What this was may be realized by what is said of Him in verse 33, by what He said in verse 34, and by the fact that He prayed that the hour might be shortened, lest its severity might overwhelm Him and prevent His going forward to the Cross. The change in His words to the disciples between verse 41 and verse 42 is to be explained by the appearance at that moment of the armed band led by Judas.

(7) *The Kiss of the Traitor.* Describe the intrusion of the rough mob into the sacred quiet of the Garden scene. The traitor overdid his part. The Greek word translated "kissed" (v. 45) really means "kissed much." It was customary for pupils to greet their teachers with a kiss on the hand, or the cheek. How the touch of those false lips must have hurt Jesus!

Which of Jesus' followers would most likely be the

impetuous one to draw a sword? He is not named here, although Mark well knew who he was, probably because such an act coming to the ears of the authorities might have made trouble for Peter. John, in his Gospel, written many years later, mentions both Peter's name, and the name (Malchus) of the man who lost his ear. Luke (22:51) also tells that Jesus healed the ear.

The great figure in the scene is Jesus himself; show how strong, and calm, and brave He is in facing His foes.

(8) *Falsely Charged Before His Foes.* Describe the night scene in the palace of the high priest. What shows the prejudice and the injustice of His prosecutors? What was the only charge they could bring against Him? Even then how did they twist His words? See verse 27, and compare this with His words in John 2:19-21. Why was He silent in the face of slander, but outspoken when called upon to declare whether or not He was the Christ? Why did they take this as blasphemy?

(9) *Denied by His Leading Follower.* Contrast with the courage of Jesus in this hour the weakness of Peter, but do not fail to remember his penitence as well (v. 72).

Throughout this chapter and the next, each so full of stirring events that grip the heart, the teacher should bring out the story feelingly, but simply and straightforwardly. The story itself is likely to make a deeper impression than many words of comment upon it will make.

2. FROM THE CLASS

Draw out from them what they think about Mary's deed; about Peter's denial; about the conduct of all the disciples during the severe testing through which they had to pass on this great night. If they are inclined to

be critical, show that Jesus realized the disciples' weakness, but, while grieved by it, did not condemn them.

Draw out from them also what they think about Jesus' unwillingness to use His divine power to protect himself from His foes. Then speak particularly about Peter and his failure to be loyal to Jesus, and draw the lesson from it.

3. POINTS TO MAKE CLEAR

(1) The connection between the Passover and the Lord's Supper, and how there underlies both the great truth about Jesus' body broken, and His blood shed, to save sinners.

(2) The danger of being impulsive, and headstrong, and unwilling to listen to warnings, as shown in Peter's case.

(3) The evil in the human heart which when uncontrolled leads to such deeds as those done against Jesus that night.

(4) The beautiful service that may be done for Jesus, as illustrated by Mary's deed.

4. THE LESSON IN VERSE

"Tis midnight; and on Olive's brow
The star is dimmed that lately shone;
"Tis midnight; in the garden now
The suffering Saviour prays alone.

"Tis midnight; and, for others' guilt,
The Man of Sorrows weeps in blood:
Yet He that hath in anguish knelt
Is not forsaken by His God.

"Tis midnight; from the heavenly plains
Is borne the song that angels know:
Unheard by mortals are the strains
That sweetly soothe the Saviour's woe.

—*William B. Tappan.*

* * * * *

Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him,
The little gray leaves were kind to Him,
The thorn-tree had a mind to Him,
When into the woods He came.

Out of the woods my Master went,
And He was well content.
Out of the woods my Master came,
Content with love and shame.
When Death and Shame would woo Him last:
"Twas on a tree they slew Him—last
When out of the woods He came.

—*Sidney Lanier.*

LESSON IX

DYING TO SAVE US

Read Chapter 15. Memorize Verse 39

1. THE SCENES IN THE STORY

(1) *Recall the Events of Passion Week.* They began on Sunday with the Triumphal Entry and Jesus' silent inspection of the Temple, its crowds, and what they were doing. On Monday He entered again and drove from the Temple those who were desecrating it. As He came in that morning, He saw the barren fig tree and sentenced it. As they came in the next morning, they saw the fig tree withered up, and Jesus drew the lesson from it of judgment upon those who profess much, but produce no fruit.

That day, Tuesday, was the great day of debate in the Temple. Jesus answered the question about John the Baptist's authority. He spoke the parable of the Wicked Husbandmen. He answered the test questions about the tribute money, the woman who had seven husbands, the great commandment; then He asked in return the test question about Himself, and ended the day by approving the poor widow's generous gift. That evening, on the Mount of Olives, He talked with the disciples about future events, and bade them be watchful.

Wednesday passed in quiet, probably at Bethany. Thursday, as evening drew nigh, He sent two disciples to secure the upper room and prepare the Passover meal. At the table He foretold His betrayal and His denial, and instituted the Lord's Supper. After the

Supper they went out to Gethsemane, where Judas betrayed Him to the band, and He was taken to the high priest's palace for examination. There He declared himself to be the Son of God, and was condemned for blasphemy. There, too, Peter denied Him.

(2) *Before the Roman Governor.* The Jewish leaders could condemn Jesus, but they had no authority to sentence Him to death; therefore they transferred the case to Pilate. Pilate, fearing only Jewish insurrection, naturally asked the question of verse 2. Jesus' answer, "Thou sayest," was a most positive "Yes; I am." Why beyond that was Jesus silent? How was Pilate really being judged by his Prisoner?

(3) *Barabbas, or Jesus?* Describe this scene and show how it brings out Pilate's weakness. Convinced of Jesus' innocence, He vainly tries to save Him without getting himself into trouble with the Jews. How is Pilate's question in verse 12 one that every one has to answer? How is his question in verse 14 one that no one can answer?

(4) *On the Way to Calvary.* Why did the soldiers mock Him? Had He done anything to hurt them? Who became the cross-bearer? Alexander and Rufus were no doubt known to Mark. The service which was pressed upon their father must have led both him and them to faith in the Crucified One. The Rufus mentioned here may well be the one greeted by Paul in Romans 16:13.

(5) *The Crucified Saviour.* The effect of this lesson will depend greatly upon the spirit in which the teacher and the class approach it. If the teacher deeply feels all that is involved in the scene, the class will feel it, too. The story should be told simply and with restraint, but with deep feeling.

The place is probably the low hill north of the Damas-

cus Gate, which to this day bears somewhat the appearance of a skull, the hollow eyes being two caves. Show a photograph of it if you can. Bring out in succession (a) the offer of the anodyne which He would not touch, because He would not blur His senses as He faced the supreme hour; (b) the soldiers, interested only in securing His clothes for themselves; (c) the superscription placed above His head on the cross; (d) the two robbers (Luke tells of the repentance of one of them); (e) the railing of the passing crowd; (f) the mocking of the chief priests, who of all were most responsible, for they had most light; (g) the darkness, veiling the face of heaven from the scene; (h) the cry of the Saviour's breaking heart; (i) the rending of the veil, signifying what the scene was doing in opening the way for us all into the presence of the Father; (j) the testimony of the open-minded centurion; (k) the loyalty of the faithful women.

(6) *The Burial.* Show now how, even from the ranks of His foes, a hitherto unconfessed believer came forth to bury His body. Thus a suitable tomb was provided and the way opened for convincing evidence of His resurrection. The service of love which Joseph rendered to the body anticipated what was in the hearts of the devoted women.

2. FROM THE CLASS

Ask what they think they would have said had they been in the crowd when Pilate asked the question of verse 12; and how they think everyone now has to face that question.

3. POINTS TO MAKE CLEAR

(1) The effect the Crucifixion had upon those who saw it: (a) the passers-by; (b) the chief priests;

(c) the centurion; (d) the loyal and devoted women;
 (e) Joseph of Arimathaea.

(2) What the Crucifixion should mean to each of us.
 See what Peter says about this in 1 Peter 2:24.

There is a green hill far away,
 Without a city wall,
 Where the dear Lord was crucified,
 Who died to save us all.

We may not know, we cannot tell,
 What pains He had to bear;
 But we believe it was for us
 He hung and suffered there.

He died that we might be forgiven,
 He died to make us good,
 That we might go at last to heaven,
 Saved by His precious blood.

There was no other good enough
 To pay the price of sin;
 He only could unlock the gate
 Of heaven, and let us in.

O dearly, dearly has He loved,
 And we must love Him, too,
 And trust in His redeeming blood,
 And try His works to do.

—*Mrs. Cecil F. Alexander.*

* * * * *

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ my God:
All the vain things that charm me most,
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down.
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

—Isaac Watts.

* * * * *

The Way of Sorrows Thou for me hast trod;
My feet are loath to follow Thee, O God!
Thy sacred hands were pierced for love of me:
My hands, O Jesus, labor not for Thee.
The cruel cross Thou, Lord, for me didst bear.
Would I, a craven, fail Thy load to share?
The thief who cried to Thee Thou didst not spurn,
With penitence and love to Thee I turn;
Unstable, weak, yet wou'd I follow Thee,
Lord Jesus, guide and strengthen even me!

—H. A. Sprague.

LESSON X

AT THE RIGHT HAND OF GOD

Read Chapter 16. Memorize Verse 20

1. THE SCENES IN THE STORY

(1) *Review.* Since this chapter is a short one, we may give part of our time to a quick review of the lessons. There may not be time even to mention all the most important scenes, but the teacher should be able to bring out:

- (a) The First Calling of the Disciples.
- (b) Some of the Greatest of the Miracles of Healing.
- (c) The Choosing and Sending Out of the Twelve.
- (d) Some of the Parables He Spoke.
- (e) The Two Feedings of the Multitudes.
- (f) The Transfiguration.
- (g) Some of the Great Scenes of the Last Week in Jerusalem.

(2) *The Open Tomb.* Show how even the devoted women, and the disciples as well, did not expect the Resurrection, even though Jesus had promised it. Recall 9:31 and 10:34. How does this make their testimony to the Resurrection all the stronger? What did the women find on the Easter morning, and what message was given them to tell? Three short words, "He is risen," changed grief into hope, fear into courage, and have served for multitudes since as a sure ground of hope both for this world and the next.

(3) *The Appearances of the Risen Lord.* Mark gives only three of these. From the other Gospels and from Paul we know that there were ten in all. In each case notice how Mark emphasizes the slowness to believe of those who saw Him:

- (a) To Mary Magdalene. She had received much and had loved much; now she had the high privilege of being the first to see the Risen Lord.
- (b) To the two unnamed followers on their way to their country home. Luke tells fully about this appearance (Luke 24).
- (c) To the eleven in the upper room. What great commission did He entrust to them? In what simple words did He put the way of salvation? What signs were to accompany their testimony? How this promise was fulfilled the study of the Acts will show. These miraculous signs were granted for that great period of the first proclaiming of the gospel. What signs should and do follow its preaching now?

(4) *The Witnesses.* Where do we find the Lord Jesus as the Gospel ends, and where do we find His followers? What is our part in the great movement which they started?

2. FROM THE CLASS

Get them to talk freely of some of the things they have learned in these studies, that they did not know before; especially of what they now think about Jesus.

3. POINTS TO MAKE CLEAR

(1) The value of the Resurrection. Show how it changed these sad and disheartened ones into joyous

witnesses, ready to face anything in order to tell the story of the Lord Jesus.

(2) Then show how it is one thing, and a good thing, to know the story of Jesus when He was here upon earth; but another, and a still better, thing to know that the Lord Jesus is with us now, even though we cannot see Him; and that *He works with us if we love and trust Him.*

4. THE LESSON IN VERSE

All hail this joyous Easter morn,
When earth arises newly born.
The daffodil has left the mold
To praise the Lord with lips of gold;
The butterfly its coffin rends
And to the sunlit sky ascends;
And every bush and tree and clod
Uplifts an offering to God.

Salute this glorious Easter day,
When angels rolled the stone away,
And from the dark and lowly door
The Lord, arisen, came of yore;
His feet among the lilies white,
His garments aureoled with light,
And in His hands for thee and me
The gift of immortality.

—*Minna Irving.*

* * * * *

When up the east the glory swept,
And from the grave the Lord Christ sprang,
Dead hope, that like the sluggard slept,
Leaped from the earth! The blue heavens rang

With exultation loud and long!
Great expectation from the dead
Awoke, and, with triumphant song,
The radiant way from Calvary led.

Christ's Easter hath this message sent:
"Life's quiver is with arrows filled;
For endless years the bow is bent,
And life with endless hope is thrilled."
—*Bishop William A. Quayle.*

* * * * *

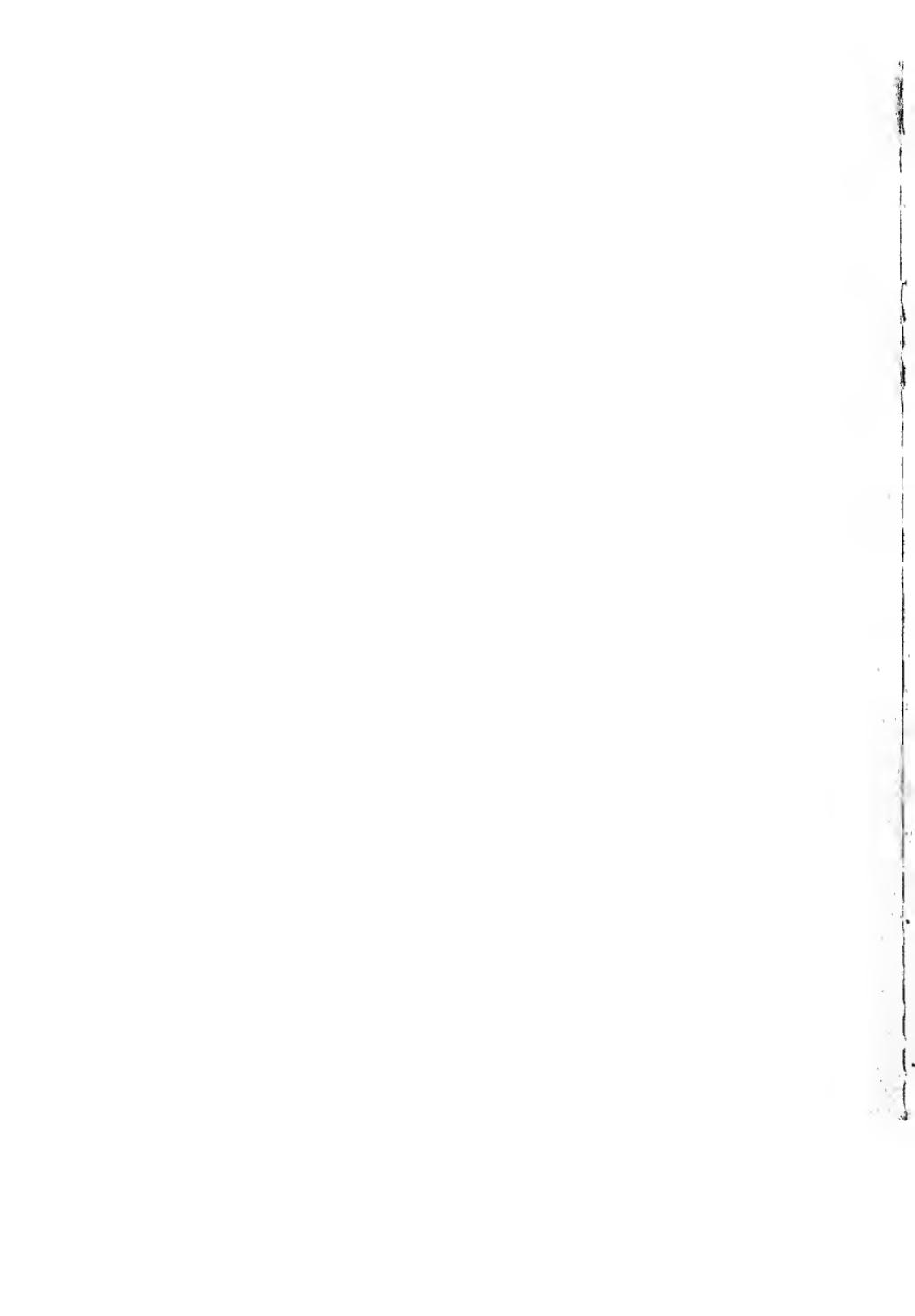
Crown Him with many crowns,
The Lamb upon His throne;
Hark! how the heavenly anthem drowns
All music but its own:
Awake, my soul, and sing
Of Him who died for thee,
And hail Him as thy matchless King
Through all eternity.

—*Matthew Bridges.*

* * * * *

I envy not the 'Twelve, nearer to me is He;
The life He once did live on earth He lives again
in me.
Ascended now to God, my witness there to be;
His witness here am I, because His Spirit dwells
in me.

—*Maltbie D. Babcock.*



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